

Hayday's work, for all its merits does fall short in two areas. With regard to the Alliance for the Preservation of English in Canada, the movement's most dramatic protest against bilingualism, in Brockville, Ontario in September of 1989 is mentioned only briefly. This event, which involved a group of elderly protesters opposed to Ontario's French language legislation known as Bill 8, trampled and then attempted to ignite a Quebec flag. The ugliness which was caught on film had long lasting consequences for the country that are overlooked by the author. The repetitious broadcast by the Quebec media of this momentous film footage of anti-bilingualism in action served to harden attitudes in Quebec and English Canada during the national unity crisis of the 1990s. Secondly, Hayday concludes that "if subsidized language-learning opportunities do exist for adults, they are not well publicized or promoted" (261). However, the book largely ignores the Second Language Bursary Program, more recently christened the Explore Program, which has allowed thousands of Anglophone Canadian adults aged eighteen and over to experience a full French immersion experience. Hayday mentions that two of every three applicants were rejected for the program but fails to probe the positive or negative impact of this program on the lives of those who experienced it.

Notwithstanding these oversights, Hayday's work is a careful account of the English Canadian response to the Official Languages Act and French immersion programming that effectively illustrates the divisions of public opinion on these controversial programs. It is a valuable addition to our understanding of the evolution of English Canadian opinions regarding Canadian identity, official bilingualism, and national unity.

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Helen May, Kristen Nawrotzki, and Larry Prochner eds.

Kindergarten Narratives on Froebelian Education: Transnational Investigations

London: Bloomsbury, 2016. 224 pp.

In this volume, thirteen scholars pay memorial tribute to the late Professor Kevin Brehony (1948–2013), an eminent Froebel scholar, and founder and past president of the International Froebel Society. The latter was established in 2002 and fosters debate on early childhood education, supporting theory and praxis associated with the child-centered philosophy of Froebel.

The editors of the volume, Helen May, Kristen Nawrotzki, and Larry Prochner, from New Zealand, Germany, and Canada respectively, and contributors from Japan, the Netherlands, New Zealand, United Kingdom, Canada, Australia, and Sweden—all countries with a kindergarten heritage—share in their narratives a common goal: to document and explain kindergarten's international reach from the beginning of its emergence to the present. The global diffusion of the kindergarten

idea was the research topic of a volume edited by Roberta Wollons in 2000.¹ This new volume expands the scope of that earlier book to cover kindergarten's connection to issues of educational policy, pedagogy, curriculum, and teacher education, in our challenging times when international organizations and governments around the world show an increased interest in preschool education, nevertheless with contradictory agendas of human capital vs. child development and child-centeredness vs. academic orientation.

Prochner's introductory text "Tracking Kindergarten as a Travelling Idea" gives us an overview of the main axis around which the many narratives rotate. Throughout the volume we follow routes of circulation and ways of both adaptation and transformation of Froebel's pedagogy, fitted to new contexts. But, what has made Froebel and his ideas appealing and alive globally? As Prochner points out, quoting Thomas Popkewitz, Froebel's ideas can be seen as indigenous or ahistorical and 'natural' to every situation in which they are positioned; they can be de- and re-contextualized. They can build "what Popkewitz termed a 'traveling library' in which concepts are added to or rescribed by local teachers and authors" (6).² These are the elements that fulfill the Popkewitz's definition of the "indigenous foreigner," a definition that includes, according to Prochner, Froebel—along with Dewey, Freire, and Vygotsky.

The kindergarten narratives presented in this volume show that not all aspects of Froebel's pedagogy were treated equally. His philosophical writings have been much criticized and neglected. Much more acceptable were his materials—play-gifts and activities called occupations—and the methodology of their uses. There are also aspects of his theory such as humanism, child-centeredness, the children-nature relationship, the notion of children's play, that remain in the centre of kindergarten pedagogy today, constituting Froebel's enduring legacy. Throughout the volume one can see how modern pedagogical discourses can be fertilized through the seeds of Froebel's ideas and their meaning today.

The volume would be incomplete without Brehony's voice, and it is represented by a text in which he explores ideas of play and work both in Froebel's writings and such ideas as they were interpreted by other theorists. Brehony's text ends by discussing contemporary debates on the role of play in education. The remainder of the book is divided into three parts: i) International movement of ideas: Froebelian Education in Time and Space, ii) Curricular and Pedagogical Change: Froebelians beyond the Kindergarten, and iii) Radical by Tradition: Long-Term Perspectives on Kindergarten Education.

In Part I, Nelleke Bakker presents the reception and advancement of Froebel's ideas in the Netherlands, from 1858 to 1904, by studying the work of Elize van Calcar-Schiotling. Kerry Bethell investigates the development of the modern infant

1 Roberta Wollons, *Kindergarten and Cultures: The Global Diffusion of an Idea* (New Haven: Yale University Press, 2000).

2 A term first introduced by Marc Depaepe, from whom Popkewitz has borrowed it. See Thomas S. Popkewitz, "Inventing the Modern Self and John Dewey: Modernities and the Traveling of Pragmatism in Education—An Introduction," in *Inventing the Modern Self and John Dewey*, Popkewitz ed. (New York: Palgrave Macmillan, 2005), viii.

education system in colonial Wellington, New Zealand, from 1906 to 1925, and the demand for reform of its curriculum along Froebelian lines. She tracks changes in the professional life of two British Froebelian female educators following them as travelling teachers “who transported, relocated, transformed and adapted Froebelian education and practice” (52) from London to a British colonial city. Johannes Westberg explores the role of exhibitions in fundraising for kindergartens in Sweden during the first half of the twentieth century and the promotion of the kindergarten idea, as well as of an understanding of childhood imbued with elements of bourgeois culture and national ideology. Nawrotzki examines the development of kindergarten education in Grand Rapids, Michigan, from 1870 to 1905 as a case study. She presents the institutionalization process of the kindergarten, the transition from private to free kindergartens and thereafter to public ones. This change was not without a cost, as public kindergartens “shared increasingly little with Froebel’s theory and methods” (82). She also investigates the socio-historical reasons underpinning these transformations.

In Part II, Prochner and Anna Kirova examine the kindergarten at John Dewey’s Experimental School at the University of Chicago (1898–1903), during the Progressive Era, at a time in which a new generation of American kindergartners, influenced by scientific child study and educational psychology, began criticising and modifying traditional Froebelian pedagogy and kindergarten curricula, not without encountering strong resistance from orthodox Froebelianism. Amy Palmer explores the relationship between British Froebelian educators and drama education from 1891 until 1939. The use of action rhymes and songs, a core element in Froebelian tradition, along with the influence of child psychology and psychoanalysis, resulted in the growth of dramatic activity in British schools in that era. However, new dilemmas were also raised. Should dramatic play be based on scripted material or on children’s own creations? Should dramatic activity be guided or free? Palmer discusses British Froebelian educators’ various stances and answers to such dilemmas. Jane Read explores how revisionist Froebelian educators attempted to implement a play-based curriculum in state junior schools in London between 1917 and 1952 using learning through play, self-activity, and project work methodologies, in order to replace traditional pedagogical practices with more holistic child-centered ones.

In Part III, Yukiyo Nishida and Fusa Abe examine how a traditional Japanese children’s ‘Play festival’ developed over the ten-year period 2005 to 2015 at a Froebelian kindergarten in Japan, the Glory Kindergarten, that was established in 1889, along child-centered pedagogical lines. In the last chapter, Helen May informs us about how in Dunedin Kindergartens, Aotearoa New Zealand (1890s–2010s), Froebel’s long-ago relocated basic ideas continue to exist, and how they encountered later pedagogical trends to finally include other cultural landscapes and contexts.

In my opinion, all contributors attempted to highlight core aspects of an educational historical phenomenon, the internationalization of the kindergarten movement, thus successfully contributing to a better understanding and interpretation of contemporary debates concerning the theory and practice in early childhood education. With the exception of the Netherlands, Sweden, and Japan, all countries

represented in the volume belong to the Anglo-Saxon world. We anticipate further initiatives from other countries and cultures.

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Colleen Gray

No Ordinary School: The Study, 1915–2015.

Montreal & Kingston: McGill-Queen's University Press, 2015. 184 pp.

In celebration of the school's centenary, the board of governors of Montreal's historic all-girls school, The Study, commissioned historian Colleen Gray to write what would become *No Ordinary School: The Study, 1915–2015*. Gray used as her starting point research by former headmistress Katharine Lamont, and built upon it through archival research, interviews, and secondary source research. Upon completion, the project was presented, not only to "Study Girls" and those connected to the school community, but to all interested in the history of Westmount and Montreal, the history of education, and women's studies (vii). Gray, who has also written on the history of Catholic women teachers in Montreal in *The Congrégation de Notre-Dame, superiors, and the paradox of power, 1693–1796* (2007), drew upon her expertise as a researcher and storyteller to produce an attractive and widely accessible monograph. And if the well-written narrative is not enough to spark interest, *No Ordinary School's* aesthetically pleasing design surely will. The book measures 11 x 9 inches, features full colour throughout, and includes a wide selection of photographs, paintings, excerpts from the *Study Chronicle*—the school newspaper, established shortly after the school's opening—archival documents, and vignettes on school traditions, such as closing services and the school uniform. It is organized into a dozen chapters arranged in chronological eras marked by the school's women principals.

As a reader with no personal connection to The Study, I was surprised by how relevant and engaging I found *No Ordinary School*. The text's narrative runs through the twentieth century, setting the school's history within the broader history of local, Canadian, and international events and trends. Gray's contextualization of The Study in this way allows readers not familiar with the school to enjoy both familiarity and newness in the narrative. One way Gray does this is by evoking broader debates between historians, such as the degree to which the sixties were actually revolutionary, or whether traditionalism in fact prevailed. And then turning to The Study, she demonstrates how, though on the surface the school appeared to continue as always in this era, in fact underneath, experimental education was bursting forth with advances in science, the "new math" curriculum, and new approaches to teaching French. Costs were dramatically rising as well.

No Ordinary School begins, prior to the school's official opening in 1915, with the story of its British founder and first headmistress, Margaret Gascoigne. Gascoigne's